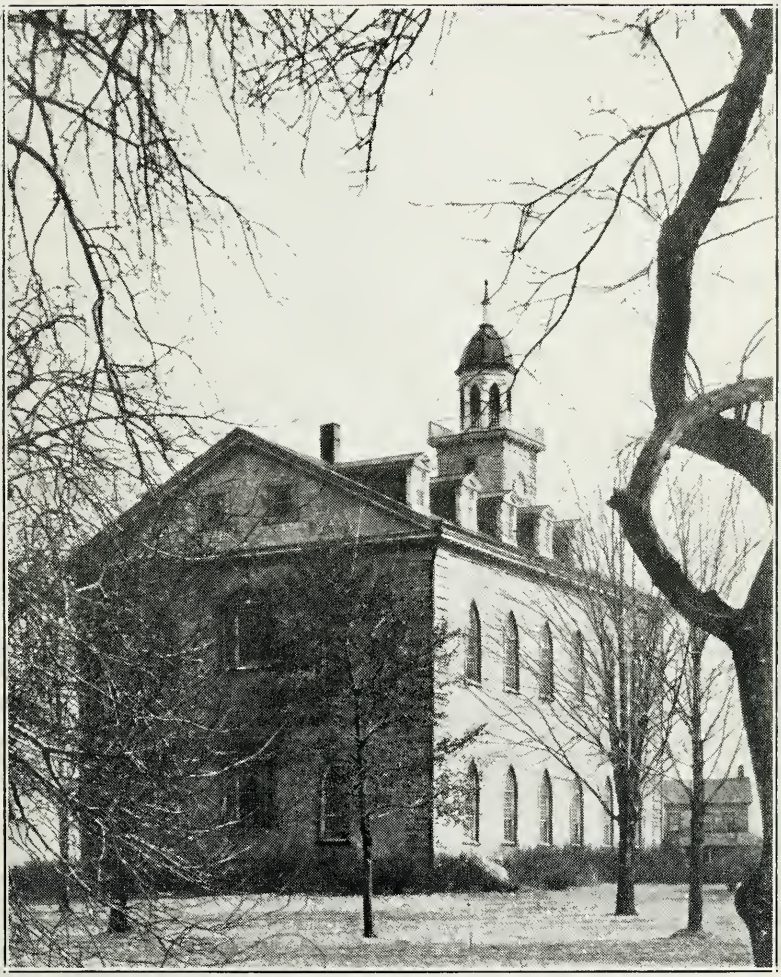
February 15
1940

Millennial Star



Kirtland Temple

No. 7, Vol. 102 **Thursday, February 15, 1940.**

POETRY

CONTESTS

Dear Lord, in the battle that goes on through life,
I ask but a field that is fair.
A chance that is equal with all in the strife,
A courage to strive and to dare;
And if I should win, let it be by the code,
With my faith and my honour held high;
And if I should lose, let me stand by the road,
And cheer as the winners go by.

And Lord, may my shouts be ungrudging and clear,
A tribute that comes from the heart,
And let me not cherish a snarl or a sneer
Or play any snivelling part;
Let me say, "There they ride, on whom laurel's bestowed
Since they played the game better than I,"
Let me stand with a smile by the side of the road,
And cheer as the winners go by.

So grant me to conquer, if conquer I can,
By proving my worth in the fray.
But teach me to lose like a regular man,
And not like a craven I pray;
Let me take off my hat to the warriors who strode
To victory splendid and high;
Yes, teach me to stand by the side of the road,
And cheer as the winners go by.

SELECTED.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

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★

THIS WEEK'S COVER

THE first Temple to be erected and used by the saints was the Kirkland Temple, in Ohio, which is the subject of this week's cover-picture. Previous to this a site had been chosen in Independence, Missouri, but the Saints were expelled from Jackson County before any work on it could be accomplished. See page 106.

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IN THIS ISSUE

WHAT should be the standard of a Latter-day Saint? See page 98.

The life of John Calvin. See page 102.

What is the purpose of a Temple? See page 106.

Some Qualities Of A Latter-Day Saint

By Dr. Franklin S. Harris.

(President of the Brigham Young University)

ONE of the best methods of judging a people is through the standards of conduct which it sets up for itself. What does it expect of its members in practical living? In giving consideration to a church we should inquire into the kind of life it expects its members to lead, as well as into its doctrinal teachings. Theory alone is not enough; if it is to find its greatest usefulness as an agency for human betterment in the modern world, a church must also outline courses of action for its members. The lives of these members will in large measure determine the value of a church.

Now let us see what are some of the standards with which the Latter-day Saint must comply in order to be in good standing in his group, and to have his conscience clear as far as the teachings of his religion are concerned. In the first place, he wants to be well born. The Latter-day Saints are sincerely devoted to the whole question of genealogy and heredity. They emphasise the importance of having a line of descent that is favourable. This is expected to point in both directions: backward and forward. There is a measure of pride in one's ability to establish a line of honourable ancestry, and with this goes a desire through temple ordinances to render service to ancestors. There is also a desire to pass on to descendants the best qualities that may be transmitted through heredity. Thus, the Latter-day Saint is proud if he comes from honourable forefathers, and he strives to make his conduct such that his descendants may be able to point to him with pride. He is concerned with keeping his family tree free from any canker that may weaken or destroy its roots, and if possible to strengthen and improve the fruitage of the tree.

The Latter-day Saint is interested in the whole problem of health and keeping himself fit to do his work in the most effective manner. One of the supporting ideas for this point of view is found in the Word of Wisdom, which was given through the Prophet Joseph Smith as wise counsel for the physical and temporal welfare of those who obey its instructions. It enjoins the members of the Church to refrain from the use of intoxicants and tobacco and to be temperate in all of their actions, to live consistently and moderately, and to avoid excesses and extremes of every kind. No man can be in good standing in the Church who is given to drunkenness and the use of tobacco, to immorality or any excesses that would be contrary to the living of a wholesome and well ordered life.

The teachings of the Church are very specific in matters of honesty, stability and reliability. No matter how long-faced or sanctimonious a person might be, he cannot have good standing in the Church, nor the fellowship of its members. unless he is reliable in his financial and practical dealings with his fellow-

men. The true Latter-day Saint is expected to be honest and trustworthy, to pay his obligations, and to be honourable and straightforward in all of his dealings. Of course, it is impossible to obtain 100 per cent. perfection in this matter, but the teachings of the Church are so specific, and the advice of the Authorities so frequent in regard to these things that every Latter-day Saint who wishes to be in harmony with the Church is aware that he must be honest, upright, and reliable in all of his activities.

From the very foundation of the Church, the Latter-day Saints have been noted for their industry and frugality. This has made of them capable colonisers and community builders, even under extreme difficulties. The whole idea of stability, growing out of honesty, reliability, and industry, is so thoroughly woven into the pattern of Church activities and discipline that Mormonism, among those who know it best is almost synonymous with these words. Any variation from this on the part of individuals is a direct departure from the teachings and well established practices of the Church.

The Latter-day Saints, by the most fundamental doctrine of their belief, are committed to education. According to Mormon philosophy " man cannot be saved in ignorance." His salvation and exaltation go hand in hand with the acquisition of knowledge, the development of intelligence, and progression toward a state of godhood. Thus, the ideal Latter-day Saint, throughout all his life, and even in eternity, must be diligent in his pursuit of the eternal verities. If he is to be in full harmony with the teachings of his religion he must develop himself physically, intellectually, and spiritually to the extent of his maximum capability. His education must include " all that is lovely, or of good report, or praiseworthy," and it presupposes development in culture and refinement, and a devotion to the beautiful and the good in all of the activities of life. The real Latter-day Saint cannot be uncouth, nor crude, nor devoid of the finer sensibilities. He must be refined, cultured, and educated as far as the conditions by which he is surrounded will permit. It is not enough that he conform to the artificialities and mere forms of polite society; he must be cultured in the very fundamental way that would make him conform to the dictates of the Golden Rule, even though his actions might not be seen of men.

The Latter-day Saint is expected to be a good citizen in the community and country in which he resides. The Articles of Faith of the Church are specific on this point, and the Church early in its history wrote into its fundamental rule of action the principle of conformity to law and support of good government. The statement says: " We believe that governments were instituted of God for the benefit of man, and that he holds men accountable for their acts in relation to them, either in making laws or administering them for the good and safety of society."

" We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of

such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgment are best calculated to secure the public interest, at the same time, however, holding sacred the freedom of conscience."—(Doc. and Cov., 134).

The Latter-day Saints are ever conscious of their relationship to their Father in Heaven. This goes beyond devotion to mere ideal or an abstraction. To them it has a genuine background of reality, similar to the relationship with earthly parents. Any Latter-day Saint, to be in harmony with the Church and its teachings, looks far beyond the affairs of the present day into an eternity which he visualizes as being filled with activities similar to the highest activities of this life—activities which imply the possibility of eternal progress for him throughout all of the ages of eternity.

Those of my readers who may be of sceptical turn of mind regarding these ideals may inquire as to just how these things work out in practice. The theory sounds all right, but are there people who maintain these practical views regarding every day affairs, and at the same time carry these ideas over into spiritual concepts of a life of progression hereafter? All we can do is to invite investigation and to ask all who wish to know of such a combination of the practical and spiritual idealism to study the fundamental teachings of the Church of Jesus Christ of Latter-day Saints and to observe the lives of those who live according to these teachings.

Having travelled in most parts of the world, and having had an opportunity to observe most of the cultures found in lands far and near, I have had ample opportunity to make comparisons, and while I do not wish to claim an unwarranted degree of perfection among the Latter-day Saints, it is my humble, yet very firm conviction that in practical living and in spiritual quality the Latter-day Saints do have standards that commend themselves to all men, and that they do live up to these standards in a way that deserves the respect of all honest investigators. Many of us who profess the faith are full of shortcomings, but the ideal Latter-day Saint is worthy of the admiration of those who like to see religion and life at their best.

★

At age 80, Cato, the Roman Scholar, decided to take up Greek.
80, Goethe completed "Faust."
82, Edison talking about the things he is going to do next.
83, Tennyson wrote "Crossing the Bar."
83, President Heber J. Grant still working at full speed.
98, Titian painted "The Battle of Lapanto."

★

Why Is It Undesirable To Join Secret Societies?

THE Church ever operates in full light. There is no secrecy about its doctrine, aim, or work. It is open to all men who will conform to its requirements. Access to the temples, where the most sacred ordinances are performed, may be had by every member of the Church who lives the honourable life expected of faithful Latter-day Saints. No promise is exacted of any Church member except to live as nearly as may be in conformity with the teachings of the Lord Jesus Christ. The activities of the Church, in all departments, are sacred, not secret.

This point of view makes it difficult for Latter-day Saints to look with favour upon secret, oathbound societies. It goes without saying that members of the Church would not join such an organisation, should it be antagonistic to the Church. Nor would it be attractive should it be of such a nature as to cause loss of interest in Church duties and activities.

The words of the Prophet Joseph Smith are sufficient answer to the question: (Note especially the last sentence.)

> And again, I would further suggest the impropriety of the organisation of bands or companies, by covenant or oaths, by penalties or secrecies; but let the time past of our experience and sufferings by the wickedness of Doctor Avard suffice and let our covenant be that of the Everlasting Covenant, as it contained in the Holy Writ and the things that God hath revealed unto us. **Pure friendship always becomes weakened that every moment you undertake to make it stronger by penal oaths and secrecy.**

Finally, let it be remembered that authorised organisations of the Church for social and fraternal purposes, coupled with our professional and business organisations, will not only serve our needs, but will consume all the time that we can spare in these busy days. Divided allegiance is always unsatisfactory and often dangerous.

The Protestors Of Christendom

By James L. Barker

CONDENSED FROM THE IMPROVEMENT ERA

XII. JOHN CALVIN

JOHN CALVIN was born at Noyon, sixty-five miles north and slightly east of Paris. His father was a lawyer in the favour and employment of the church. His mother, who died early, was noted for her beauty, piety and devotion to family.

Calvin was educated with the sons of the nobility, at first in Noyon and afterwards in Paris, Orleans, and Bourges, the three principal French universities of the time. He studied the humanities, theology, and law.

In his twelfth year his father secured for him part of the income of a chaplaincy in the cathedral of Noyon and, in addition, in his eighteenth year, the charge of St. Martin de Marteville. This income helped finance his studies. Calvin had not been ordained a priest, and paid another out of the revenues to exercise the functions of the office.

Calvin learned to write Latin with great purity of style. He also studied Greek and Hebrew, and to his study of law may be attributed in part his severe application of logic to theological questions.

The time and place of his conversion to Protestantism are given variously as Orleans or Paris between 1529 and 1533. Calvin says:

> After my heart had been long prepared for the most earnest self-examination, on a sudden the full knowledge of the truth, like a bright light, disclosed to me the abyss of errors in which I was weltering, the sin and shame with which I was defiled. A horror seized my soul, when I became conscious of my wretchedness and of the more terrible misery that was before me. And what was left, O Lord, for me, miserable and abject, but my tears and cries of supplication to abjure the old life which Thou condemned, and to flee into Thy path? . . . God Himself produced the change. He instantly subdued my heart to observance.

Going to Noyon, Calvin got rid of the benefices in the Catholic church. After visiting Queen Margaret of Navarre and various places in France, he returned to Paris. Shortly after his return, Protestant posers were placarded throughout Paris and even on the doors of the king's palace, attacking the mass and the pope. This crime was expiated by a solemn procession and mass.

> Six wretches, convicted of Lutheranism were condemned by a decree of the Parliament to be burned in a slow fire. They were suspended by a rope to a machine, by which they were several times let down into the flames, and again drawn up, till at length the executioner cut the rope and precipitated them into the fire. The more educated among them had their tongues slit, lest they should infect the people with their doctrines. Altogether four and twenty perished in this manner.

Calvin, Marot, the leading French poet of the period and later the translator of the Psalms, Olivetan, and others, left France. Calvin went to the Swiss Protestant city of Basle and there finished his Institutes of the Christian Religion. The dedication, addressed to Francis I of France, bears the date, 1535, and the Institutes appeared in 1536 in Latin. Later Calvin

translated his book into French. He enlarged it and printed it in various editions from 1539 until his death, but the doctrines first expressed remained essentially unchanged. At the time of the first publication, Calvin was twenty-six years old.

Calvin's ideas of predestination seem to proceed from two false premises common to the Christian world: (1) God created the world from nothing, (2) God created man, including the intelligence of man, from nothing. If this were so, it would seem that all things would in all respects, good and bad, depend on the sovereign will of the Creator.

Calvin was unwilling to acknowledge either that " the church had been dead for some years " or that " he was fighting the church." The " visible " church had been dead, but not the " invisible " church, and it was the latter that mattered. He distinguished between the " visible " and the " invisible " church, or between two classes of Christians. The " invisible " church composed of real Christians is in the " visible," which may be composed of nominal Christians only. Though the mass of the " visible " church may have been corrupt, there have always been true children of God—there has always been an " invisible " church of His elect.

Under certain conditions, one may not desert the " visible " church:

He who voluntarily deserts the external communion of the church where the word is preached and the sacraments administered, is without excuse.

One may not desert the " visible " church in this case because it is the true (" invisible ") church:

It is easy to perceive which is the church.

For everywhere we see the Word of God preached in its purity and listened to, the sacraments administered according to the institution of Christ, there, one cannot doubt, is the church.

Calvin rejects purgatory and all merit of good works. He accepts infant baptism and considers Roman baptism valid. In the sacrament, he teaches that the body of Christ is not really, but spiritually, present, and so differs from both Luther and Zwingli. However, according to Calvin, baptism and the sacrament produce their intended effect only on the elect.

All the elect receive the forgiveness of sins in baptism, but since salvation depended on sovereign election alone, the sovereign will of God might work regeneration without baptism. Hence, water baptism was not strictly necessary, and elect children who died without baptism were sure of salvation. (Qualben, " A History of the Christian Church, p. 258.)

During Calvin's lifetime, there appeared a dozen Latin editions and more than fifteen French editions of the " Institutes."

In March, 1536, Calvin crossed the Alps to visit the court of the Duchess Renee in Ferrara. Fearful of the Inquisition, he returned to Switzerland and then to Noyon to attend to matters of business. He then decided to return to Basle or to go to Strasbourg, but war between Frances I and Charles V led him to take a round-about route through Geneva.

Two months earlier, in May, 1536, Geneva, having freed itself from the rule of the Duke of Savoy and of the bishop of Geneva,

Continued on page 108

THURSDAY, FEBRUARY 15th

EDITORIAL

A Woman's Sphere

TO-DAY here is much of both beauty and ugliness in the world; much of joy and much of sorrow; much of love and of hate. When talking of ugliness, sorrow, and hate, many women have been content to say glibly: "Well, it's a man's world; what can you expect?" The sooner women face the facts and accept the responsibility which is theirs for some of the bad conditions which exist to-day, especially when they fully expect to receive praise for the good, they will succeed better in the correction of the bad.

Necessity Of Teaching Children

"The hand that rocks the cradle is the hand that rules the world," is more than an adage that has fallen into disuse. Mothers do have the privilege of shaping men in the way they should go. Those things in the world which are harmful can be traced somewhat to the negligence of mothers who did not fully realise their opportunities when the youngsters were under their care.

Mothers in the home can teach the value of loving consideration in settling vexatious little problems which arise even in the best of homes. Thus they can pave the way for a peaceful consideration of neighbourhood problems, community, and international questions when these same young people mature.

Respect For Authority

One of the first things which should be emphasised is respect for authority. This does not imply blind obedience, but rather thoughtful deference to those whose experience has placed them in positions of trust. Chief among Latter-day Saint homes should come respect for the priesthood, first in the home, thus laying the foundation for respect in the district, branch, and the church throughout life.

Respect for the priesthood would seal mothers' lips against any criticism of leaders in the Church. Mothers would consider carefully and would come to understand that they could not possibly have knowledge of the conditions which prompted certain speeches and actions from the presiding officers. Mothers would be quick to reprimand the children who might pick up gossip and retail it. Children learn by example rather than by preachment. Mothers in the home by their negligence and carelessness often undo all that they would teach when they do not themselves follow what they teach.

Mothers Of Men Set The Standard

Since mothers' responsibility is greater, their joy of well-done service is also greater. The woman's sphere is therefore perhaps the greatest of all activities, for if the mothers of men set the standards while the youth are still malleable, the world will attain to those heights which have been foretold by all the prophets of ancient and modern times. Let women no longer shrug aside their responsibility by repeating catch phrases; rather let them accept the fact that as mothers of men they can and should mould the world.

Love The Ideal For The Future

Fired with purpose, trained in wisdom, filled with love, mothers can do more than all other leaders in implanting in the hearts of their children the ideals and the hopes and dreams of future achievement. Like many other great of the earth, they will pass unknown into their graves—their lives like shadowy lines moving dimly across the horizon of time. Unhonoured, they will be forgotten within a few short years; yet the effect of their lives will be greater than the greatest, for they will have leavened a whole loaf. Unremembered, the ever-widening circle of their influence will result in untold good. And they always need to keep in their hearts the prayer of the ancient psalmist: " Create in me a clean heart, O God; and renew a right spirit within me." With this prayer constantly beating in the hearts and uppermost in the minds, mothers can easily create the right spirit in the hearts of children who have been entrusted to them by a gracious Creator. They will have made part of their equipment the true humility which will permit the Lord to work with them and lend them His inspiration when they are most particularly in need of it. Their reward will come when they see the results of their training bearing good fruits in the fellowship which will come to prevail throughout the world.—Marba C. Josephson.

Significance Of The Mormon Temple

From The Instructor

August, 1938.

ONE HUNDRED AND EIGHT years ago when the Church was but a little more than a year old, the site for the first temple in this dispensation was dedicated by the Prophet Joseph Smith.

This event was most inauspicious, but, like others of its kind, it was fraught with great significance.

The village of Independence was set apart by itself. All around it were forests and prairie. In the woods one might come upon wild turkeys and the fierce eyes of animals one would not like at too close range. Where the forest did not reach, wild flowers of many colours and varieties grew in profusion. The town was then a fur trading centre and was presently to derive importance from being the starting point of the historic Santa Fe and Oregon trails. Eastward to the Ohio were only the humble beginnings of what are now the oldest cities, and westward to the Pacific were only prairie and mountains and rivers and forests and the Great American Desert. This vast wilderness was inhabited by Indians, wild animals, and a few white adventurers looking for the hides of animals to sell on the New York market.

On this occasion seven men had met for the ceremony. They had come from the Buckeye State for the purpose of establishing a settlement of Mormons on the prairie near Independence. Joseph Smith, who founded the new religion, was not yet twenty-six years old. The membership of the Church then was small—perhaps less than a thousand. The Prophet himself not only was without theological education in the usual sense, but he had had very little schooling and almost no contacts such as one might expect in the founder of a new church. In addition, both he and his followers were more or less despised by priests and people in the other churches.

Yet these seven men, especially their leader, had the most glowing hopes for the future of the Cause. One gathers this from the ceremonies on the occasion. For one thing, the eighty-seventh Psalm was read. Now, this psalm contains some significant phrases. "The Lord loveth the gates of Zion more than all the dwellings of Jacob." "Glorious things are spoken of thee." "Of Zion it shall be said, 'This and that man was born in her.'" And then the Prophet, in his account, says, "The scene was solemn and impressive."

No temple has as yet been built in Independence. The Saints were driven from the place before they could erect a building on the spot thus dedicated. But they have never abandoned the hope that "in this generation" a magnificent structure will rise on the spot, to which the Christ will "come in his glory." This is partly the meaning of the words which the Saints often sing,

" Glorious things are sung of Zion."

Other temples have been built, however, in other places. Up to now nine temples have been erected, and two more are in contemplation. In themselves these temples are nothing. It is their significance that counts. They stand for something. That something is the unity of the race. All men, on this theory, constitute one " family," of whom God is the Father. Some of the ancient prophets conceived of the unity of mankind. Peter spoke of the idea. God, he says, " hath made of one blood all nations of men for to dwell on all the face of the earth." But it was left to the modern prophet to work this idea out into a practical scheme of life and love. The Mormon temple stands for this sublime conception.

In the temple one may be married for eternity as well as for time. This idea, coupled with its corollary that man had a pre-earth life, constitutes an immortality of which the average Christian is wholly ignorant. That in itself is an idea of tremendous importance in the new religion. It is basic. But how are they to fare who lived before this New Dispensation of the divine will? The temple is the answer.

The principles of the Gospel, too, are eternal. They are as necessary for one generation as for another, no matter in what age. Thus, if baptism is essential for one person, no matter where or when he may have lived, it is equally necessary on this assumption for every other person. And, conversely, if just one individual can be " saved " without baptism, then every one may be saved without it. There is no getting around that. Mormonism, of course, accepting the words of Jesus, declares that baptism is essential to the salvation of all mankind without exception.

But how are the dead to receive baptism? By proxy, substitution. This is a common principle in life. One man, if he so desires may pay another man's debt. Christ died for us because we could not efficaciously die for ourselves. So one person, according to Mormonism, may perform not only baptism, but other ordinances, for those who have passed on.

This is done in the temple.

The Prophet often spoke of mankind as a " family." He proposed to link all mankind together through religion—which is only another name for love. Accordingly Mormonism is preached to all men, regardless of colour, race, nationality, or education. And the same principles, the Saints believe, are preached in the " spirit world," where the individual exercises his intelligence as he did here. Thus, not only the living will be " saved," but the " dead " as well, " through obedience to the laws of God." We cannot be saved without our dead, said the Prophet, nor can they without us.

The temple, then, in which these uniting ordinances are performed, becomes a symbol of the brotherhood of man and the Fatherhood of God in a quite new sense.

THE PROTESTORS OF CHRISTENDOM

Continued from page 103

had, at the instigation of Farrel, proclaimed a resolution " to live according to the gospel." Learning of Calvin's presence in Geneva, Farrel threatened him with the curse of God if he did not remain. Calvin " felt ' as if God from on high had stretched out his hand.' He submitted and accepted the call of the ministry, as teacher and pastor of the evangelical church of Geneva."

At first Calvin was a lecturer on the Bible and then he was appointed one of the preachers. He and Farrel undertook to reform the religion, manners, and customs of the people. They recommended to the Council that the Lord's Supper be administered monthly and that, to guard it from profanation, the Council appoint certain persons for each quarter of the city to report the unworthy for discipline and excommunication. A catechism and a confession or creed with the ten commandments appended, probably prepared by Farrel, were adopted. The citizens were brought in individually to take an oath to observe the confession. The Council ordered recalcitrants to leave the city but, because of their numbers was unable to enforce the order. Holidays except Sunday were abolished. Cards, dancing, and plays were forbidden. Too much display at the marriage ceremony must be avoided. If the bride wore too many ornaments, she was subject to imprisonment. The citizens must attend sermons and listen with respect and be at home by nine o'clock in the evening. With growing opposition, the Council decided that its ministers should conform to the less stringent regulations in force in Bern and, when Calvin and Farrel refused, forbade them to mount the pulpit and shortly thereafter, banished them from the city, ordering them to leave within three days.

Farrell went as pastor to Neuchatel and served there until his death. Calvin went to Strasbourg where he remained for three years. He lectured in theology in the university, and was pastor of the congregation of French refugees. He began the writing of a brilliant series of commentaries on the scriptures, and wrote the brilliant " Reply to Sadoloto," who had tried to induce the Genevese to return to the Roman church. In 1540, Calvin married the widow of an Anabaptist. His wife died in 1549.

The party that had been responsible for his banishment from Geneva fell into disfavour and lost control to the party friendly to Calvin. Once more Calvin was invited to Geneva. After much hesitation, he accepted.

Returning to Geneva, September 13, 1541, Calvin secured the approval of a new ecclesiastical constitution, the "Ecclesiastical Ordinances." In his "Institutes," Calvin declares that Christ instituted three extraordinary officers of the church. In 1564, after taking leave of the Council, Calvin passed away.

To-day in the garden of the University of Geneva, which he founded, there is a magnificient series of monuments to Calvin and other Reformers.

The Same Language

A Short Story

By Audrey Jensen

OH MARG, is that new student body president?" asked Priscilla Parker of her school chum, Marjorie Dean.

"Yes," answered Marg. "Weren't you here yesterday to hear him make his acceptance speech?"

"No, I am generally bored with such doings, so I sluffed. But wait for me while I congratulate him. I like his looks," and she dashed over to the opposite entrance to be there when Paul Travis, the newly-elected student body president, passed out into the hall.

She held out her hand as Paul approached, and sweetly interrupted his exit with:

"May I offer my congratulations and wishes for a lucky year, Paul Travis?"

Paul was a bit shy, but he accepted her remarks graciously and after an awkward moment, passed on into the corridor, and Priscilla dashed after Marg.

Two days later definite preparations were under way for the big affair of the year, the Junior Prom. Marjorie danced Priscilla across the tennis court as she confided her date with Roy Luff, the big athlete.

"Oh, Priscilla, I've just been hoping he'd ask me for months and now it's real—like a dream come true. Oh, I am thrilled. What about yourself, Pris? Tell me, I told you. Is it Gene or Ned or Charley, or one of the Bills? Oh, you have so many, I never know who to really pair you off with."

"Oh, hush, Marg. You know I don't really have anyone of my own. Oh, Gene Davis walks home from school with me to ask advice about his geometry, and Ned just hangs around when he and Pattie have had a spat, asking me to play the fairy godmother or something. And Charley takes me occasionally because I am the type of a girl his mother would have him go with. But he's really interested in Peg Dexter and her crowd. They aren't so conventional and old-fashioned as I. And the funny thing, Marg, I don't care. I'd rather be a wallflower than lose my ideals. Besides they all expect too much."

"But Pris, your ideals are so different. Really, everyone smokes nowadays. It isn't considered bad or vulgar any longer."

Priscilla's indignation was aroused, and she replied:

"And does that lessen the crime? Can you visualise a Madonna with a cigarette in her mouth?"

"Oh Pris, who wants to be a Madonna? You're so goody-goody I don't see where you get such stuff."

"It's just this way, Marg, we were raised differently. I had a Sunday School teacher once who gave me my ideals and I'm going to try to keep them.

" Oh, you and your Sunday School teachers. Come on, Pris, have a good time. Quit playing mother to all the boys and be a sport and maybe they will date you up—maybe for the prom even. Well, so long. Be seeing you."

Priscilla pondered over their conversation. This was a different atmosphere from the one she had spent the first 15 years of her life in. People seemed to interpret right and wrong differently. Suddenly through her mind flashed the memory of white-haired Sister Jordan saying: " Good is good wherever you find it. Bad is bad, and right makes might."

" Hello, little Quaker," came a voice from behind her. " Why so pensive?"

Priscilla turned and there was Paul.

" Oh, hello, Paul. But I'm not a Quaker."

" Isn't your name Priscilla?" asked Paul.

" Yes, but that doesn't make me a Quaker. Besides you aren't up on your history. Priscilla was a Puritan.

Paul laughed merrily and answered:

" And that's still better. I can see you're a Puritan. But whether Puritan or Quaker, I'll bet you like to eat. Come on, let's find the cafeteria and get a hot dog?"

Perhaps it was the method of approach, perhaps the hot dog, or just the personality—anyway, when Paul and Priscilla parted for classes Priscilla had a date for the Junior Prom.

Marg begged all week for just one little hint, but Priscilla was silent.

" Good things never come to pass if you tell them," was her philosophy. So you can well imagine the astonished eyes of Marg popping out like golf balls on a stick, when Priscilla walked into the Junior Prom with the good-looking president of the student body. Oh, it was such fun, the whole affair. Paul seemed so different, so conscious, so proud, so interested.

The last waltz was almost over.

" Gee!" said Priscilla. " This reminds me of way back home." And she sang the words softly in time with the vibrating tones of the saxophone—" When It's Springtime In the Rockies."

" Home," answered Paul. " You mean California isn't your home ? I thought you were a native. By chance, where do you come from?"

Priscilla wondered if it would spoil the evening if she told him she was from Salt Lake City, Utah. As soon as one said Salt Lake, in this California town which lay on the far side of Monterey Bay, everyone always asked if you were a Mormon, and acted as if Mormons were some inferior brand of mosquitoes. Nevertheless, Priscilla wasn't ashamed of the fact, but just tonight—she didn't want it spoiled. Before she could answer Paul was saying nonchalantly:

" I'm not a native either. We came here from Utah two years ago for my mother's health."

Priscilla gasped, "From Utah did you say? Not from Salt Lake City?"

"Why, yes, and we're Mormons, too. Does that amuse you?"

"Oh, Paul, stop. I am ashamed of my own feelings, and thrilled all in the same breath. Now I know why you're different, why I liked you. I'll bet we even had the same Sunday School teacher, dear old Sister Jordan."

Paul was holding her hand all too tightly.

"You mean," he asked in broken syllables, "you're from Salt Lake City and a Mormon, too?"

Priscilla nodded laughingly. Paul was laughing too.

"Gee," he said, "you're the first one I've found in two years. You know, I believe we speak the same language."

★

GLANCES AT CHURCH HISTORY

Brief accounts of interesting events which occurred at a corresponding time of some previous year.

February 14th 1835.—First Twelve Apostles chosen by the Prophet, Joseph Smith, at Zion's Camp.

February 14th 1901.—Elder Heber J. Grant of the council of the twelve was chosen to open the mission in Japan. Later, Elders Horace S. Ensign, Louis A. Kelsh, and Alma O. Taylor were called to assist, and these brethren arrived in Yokohama, August 12th.

★

News of the Church in the World

IF SPENCER TRACY is available at once he will be cast to play the name part in "Brigham Young," which Darryl F. Zanuck has in preparation.

The story, which has been written on authentic research material by Louis Bromfield, concerns the persecution and rise of the Mormon Church, and its settlement in Salt Lake City, Utah.

INTERESTING references to the Mormon settlement in Utah were made by Mr. A. Christopher Candler, M.A., in a lecture on the Far West and Middle West of U.S.A., to Bawdeswell Workers' Educational Association.

Mr. Candler said that, whatever one might feel about certain Mormon principles, one could not do other than admire the Mormons in some respects. In 1846, under Brigham Young's guidance, the whole Mormon Church began a great migration westward, and eventually decided to build a fine city near the Great Salt Lake, Utah, this being named Salt Lake City. In this district they accomplished a marvellous change by cultivating the land, and building well-arranged houses. Their principal temple at Salt Lake City was perfectly grand, though its architecture was peculiar. The church house, where the Mormons transacted their business, was built in exquisite Utah marbles and woods.

NEW ZEALAND.—Plans are already well under way for the coming M.I.A. Convention to be held at Nuhaka, the third week in March. Sports, Music, and Cookery contests are some of the chief items of interest. Among other items of interest are, tennis, one-act play, wood-chopping, and dance contests.

From the Mission Field

DOINGS IN THE DISTRICTS.

London

The members of the South London Genealogical Class, held fortnightly, at the South London chapel, sent 224 names to Salt Lake City for Temple work during the past month of January.

★

Sheffield

The Annual Sunday School prize-giving party of the Doncaster Branch was held on Saturday, January 6th. Tea was provided for those present and Branch President A. J. Holton presented the prizes to the children. Six new scholars have been enrolled on the Sunday School books as a result of the party. The evening was spent in playing games and everyone present had an enjoyable time. Number present approximately forty-five.

The Doncaster Branch Relief Society are actively engaged in knitting clothes for the Navy. The scheme was inaugurated by the Manager of the Gaumont Cinema. Each article when completed bears a tag which is worded "L.D.S. Church, Doncaster."

★

Newcastle

The District Conference of the Newcastle District was held in the Sunderland Branch Chapel on Sunday, January 28th. Weather conditions did not permit many members to attend. A good spirit prevailed at each session.

The Conference commenced with testimony meeting which preceded the morning session, and was conducted by President Oates. Brother Stanley Short (second counsellor in the District Presidency), conducted the Morning Session, the speakers being Branch Presidents C. Ellwood, W. Allison, T. Turnbull, S. Featherstone, and Brother W. W. France. Sister Gwendoline Ellwood gave a vocal solo.

The afternoon session was under the direction of President F. W. Oates, speakers being Brothers S. Short, G. Wappett and District President Oates. A duet was rendered by Sisters Myrtle and Lilian Foster and a trio by Sisters Oates, Quayle, and Maxwell.

Brothers Eric Graham and William Johnstone were ordained to the Aaronic Priesthood as deacons. President Oates blessed and named the infant daughter of Mr. R. Cuthbertson and Sister Marjorie Cuthbertson. Number present to Morning Session, twenty-seven. Number present to Afternoon Session, forty-seven.

★

DEATHS.

BOREHAM.—Sister Eliza A. Boreham of the Oldham Branch passed away on Saturday, January 20th. The funeral service was held in the home of Brother Dale. Brother John Massey (Branch President) read the burial service and Brother George Dale dedicated the grave. The interrnment took place at Middleton Church on January 27th. A memorial service was held in the Oldham Branch Chapel, the speakers being Brothers John Massey and William Boreham. Sisters Emma Wynn and Frances Nelson gave a duet, "Nearer My God To Thee."

LOMAS.—At the home of her daughter in Nelson, on January 22nd, Sister Jane Ellen Lomas passed away, aged 54 years. She was an ardent worker for the relief society. Branch President John E. Owens conducted the funeral and dedicated the grave. Brother John R. Moore spoke in the chapel service in Burnley.

ELKES.—Funeral services were held in the Doncaster Cemetery on Saturday, January 6th, for Sister Beatrice Louisa Elkes, aged 47 years, a faithful and active member of the Church. Sister Elkes passed away on January 3rd after a long illness. She will be remembered for her services in the Doncaster Branch. Branch President A. J. Holton conducted the service and Brother Grafton (of Sheffield) dedicated the grave.

JOY.—Death took place of Brother David Robert Joy, of the Halifax Branch on Wednesday, January 18th. President Frank Holroyd conducted the funeral service on Saturday January 20th, and Brother George H. Smith dedicated the grave. Brother Joy has been a member of the Church for 35 years.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
‡L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Purwell Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House.
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
16, Austin Road.

Great Yarmouth:
Johnson's Rooms,
Northgate Street.

Grimsby:
Boardman Hall,
East Marsh Street,

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
Reynolds Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5. King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81. Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44. Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Tipton, Wolverhampton:
L. D. S. Hall,
Washington Building,
Berry Street.

Varteg:
Memorial Hall.

West Hartlepool:
L D. S. Chapel,
7, Osborne Road.

Wigan:
*L and Y Station.

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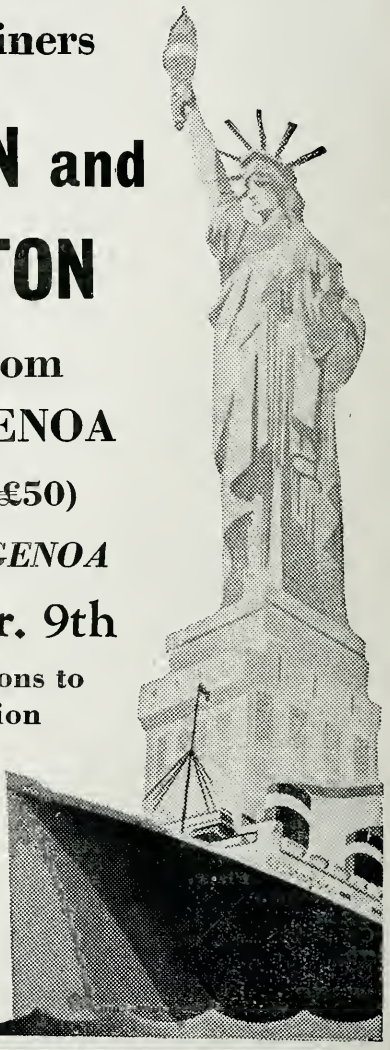

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